The Western Luminary.

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For the Western Luminary.

Mr. Skillman,

Through your useful columns, permit me to turn the attention of the religious public again to our Sacramental meetings

In a small paragraph you did me the favour to insert in your paper of last week, I noticed the impropriety of a number of ministers assembling at the same place, on our Sacramental meetings I would beg leave to add a thought or two more on this subject—I should not so much object to a number of the brethren in the ministry being together on the week days which those meetings now generally occupy, but they certainly ought to go on the Sabbath days to their own charges, leaving a single assistant with the clergyman of the place. There is much good may, and ought to ensue from the frequent meetings of the ministers together on such occasions. The best means of promoting the work of the Lord, and the conversion of souls, ought to be the theme of all their consultations. Our great public meetings ought, as far as possible, to be freed from all imperfection, from every blemish. How this may be effected is a deeply interesting question. How desirable is it that the veriest enemy the church has should upon such occasions, "Walk about Zion, and go round about her: tell the towers thereof. Mark well her bulwarks: consider her palaces; that they may tell it to the generation following." I am confident the greatest good may be done by the frequent assembling together on such occasions of the ministers, if one of the Apostle's injunctions be observed. "Be kindly affectioned one towards another, with brotherly love; in honor prefering one another" If this rule cannot be punctually observed, ministers had better be apart them together. If the above ends cannot be effected I doubt whether each labourer had not better cultivate his own plat in solitude. But I know they have been effected to a great extent elsewhere, and I hope will be effected to a still greater degree among us.

I must take this opportunity of bearing my public testimony against a practice which with pain I have observed creeping into our large meetings. I have reference to the great abundance and variety of provisions both of meats and drinks, which I have seen exhibited on those occasions. To much praise cannot be bestowed upon those benevolent persons who thus liberally provide for the wants of their friends and brethren on such occasions. But we must think our friends have not sufficiently weighed the matter in all its bearings and consequences. To see a great number of plentiful dinners spread out in a church yard accompanied with wine and cordials, during an interval of divine worship, cannot fail to excite the most serious apprehensions in the mind of every person of reflection. The first question [illegible] will be; is there any real necessity for it? If the worship is to last from 9 o'clock in the morning till 4 P M., which I must think is longer than any worshipping assembly ought under ordinary circumstances to be kept together; may not every person carry about them as much provision as will suffice both for health and comfort? Certainly they can I would therefore take the liberty of saying all this must be laid aside or *scandal* and *reproach* will ensue I should be happy to see our wealthier friends who attend in carriages bring no more provision with them than would answer their own frugal purpose of checking the pain and weakness arising from hunger. Let all others do the same, and all will be easy and happy. The practice of assembling around carriages at the kind invitation of their owners, and eating and drinking, and sometimes indulging in that gayety and mirth which eating naturally gives birth to and all this just after rising from a communion board, is certainly well calculated to engender feelings and evils too numerous to mention. Dear brethren, let it be no more heard of, or seen among you, I beseech you.

OBSERVER.

BIBLE CLASS INSTRUCTION.

We have placed on our [6th] page the first annual report of the Executive Committee of the American Bible Class Society, presented at their late meeting in Philadelphia. It has been issued in pamphlet form, by the Committee, with an appendix, containing (among other matters) many decided testimonials from some of the most prominent ministers of the gospel, in various parts of the United States, to the general efficacy and importance of Bible Class instruction; and, in some instances, to its particular influence (under the Holy Spirit) in originating revivals of religion.

The Rev. Dr McAuley, enumerates the following good fruits of his own Bible Class labours in New-York.

1. Bible knowledge; 2 Serious consideration; 3 Attentive soberness in the house of God; 4. Conviction of Sin; 5. Conversion to God—hope, holiness and happiness in death not universally indeed but in numerous instances; no place like the Bible class for close preaching

During the last four years and six months there have two hundred and one made a public profession of religion out of the two adult classes, i. e. one hundred and sixty four females and thirty seven males, a considerable proportion of whom date their first serious impression in the Bible-class.

The Rev. Mr. Wisner, of Ithaca, New York, says—

I consider my class as exerting a very salutary effect upon the cause of religion in general.

The blessed revival of religion which we have enjoyed here, commenced in my class and a large majority of its members were hopefully converted.

I would conclude by saying that I am a great friend to Bible classes, and consider them as a very happy means of conveying religious instruction I do not think there is any one way in which I can instruct my people so well as through my Bible class.

The Rev. Mr. Tucker, late of Northampton, Mass. remarks—

The effect upon the cause of religion in general is evident, in turning the attention of so many families to the Bible. Reading the Scriptures is a most important mean of grace. A more general interest is felt in the preaching of the gospel Upon the individuals themselves the effect is very great. Almost *all* my class have become hopefully pious My exertions in the Bible class are more successful than in any other place.

The sight of so many assembling *once a week* to get religious knowledge must produce an effect on a place. It is felt here

A Bible class often becomes a nursery of the church, by being the place where revivals of religion commence. We were favoured the last year with a refreshing from the presence of the Lord: the good work first appeared among the younger members of the class; it extended into almost every family There is no more solemn place than a Bible class in a time of deep seriousness. I have heard with surprise, that in revivals some ministers have given up their Bible classes. *Then*, of all other seasons it is a time to do good in them.

Further similar extracts might be made from the letters of other Rev. gentlemen to the same points, which our limits, at present, compel us to omit. Their unanimous testimony is, that the fruits of such labours have been always "to the praise of the glory of the grace of God"—*Philadelphian.*

WASTE OF MORAL POWER.

The Rev Dr. Rice preached before the Massachusetts Pastoral Association on Phil 2 16 *That I may rejoice in the day of Christ that I have not run in vain neither labored in vain.*—His object was to show that there is at the present day a great waste of moral power and to account for this waste. That there is such a waste, he argued from the slow progress of sanctification in the hearts of believers—from the slow progress and speedy termination of revivals of religion—and from the declensions which often follow such revival

This is a serious matter; it is of little consequence as to the result, whether we throw away or neglect the talents committed to our care, or apply them to such a way that they can do no good. The economist is careful to keep his funds in constant use and to obtain from them the greatest possible returns Why should the Christian be less solicitous about the employment of his power to do good! Every one has some such power, and too few it is to be feared, have ever seriously examined how much of it has been committed to themselves. "Thou wicked and slothful servant"—that will be an awful sentence!—*Pt Chr.*

A LOUD WARNING.

On *Sunday* afternoon about four o'clock, nine young men of Philadelphia, hired a sail boat, for the purpose of visiting the Woodlands, on the west bank of the river Schuylkill. While opposite the United States Arsenal one of the young men ascended the mast to disentangle some of the rigging, when the boat upset, and five of the individuals were drowned.—*Philadelphian.*

From the Philadelphian.

MILLENNIUM. NO. 2.

How is the sanctuary to be cleansed? By the united influence of mercies and judgments. The rapid multiplication of efficient, benevolent societies; and the blessing of God attending them; and, especially, the remarkable outpouring of the spirit in his reviving, and converting influences, are pleasing indications, that much is to be done by the triumph of divine mercy. But, perhaps more is to be done by desolating judgments, than has commonly been anticipated. Let the following intimations be carefully read, and considered. In the 2nd Psalm, the Father says to the Son, "Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt *break them* with a *rod of iron;* thou shalt *dash them* in *pieces* like a *potter's vessel*" Read Isaiah chapter LXVI. beginning with the 10th verse, where there is evident allusion to the introduction of the Millennium; and consider well the 15th & 16th verses. "For behold the Lord will come with *fire*, and with his *chariots*, like a *whirlwind*, to render his *anger* with *fury*, and his *rebuke* with *flames of fire* For by *fire*, and by *his sword* will the Lord *plead* with all flesh; and the *slain of the Lord* shall be *many*." The battle of the great day of God Almighty is to be fought before the commencement of Christ's Millennial reign Rev xiv xvi.— But this battle is to be preceded by two remarkable events, 1st, The entire subversion of the Turkish empire; and 2nd, the return of the twelve tribes of Israel from their long and painful dispersion to Palestine, the land of their fore fathers That the descendants of the twelve tribes will literally return to their own land, is clearly foretold by many prophets, but by none more plainly, and pointedly, than by Ezekiel, in the 36th and 37th chapters of his prophecies. Will any one contend, that it is merely a spiritual return, that is meant? This is impossible, for they will return before they are converted. Ezek. xxxvi. 24—28. "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. *Then* will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart, also, will I give you, a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And, I will put my spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments, and do them. And ye shall dwell in the land, that I gave to your Fathers, and ye shall be my people, and I will be your God." Here the return, of the twelve tribes to the land of promise is brought to view as evidently distinct from, and anterior to their conversion. The return of the twelve tribes, and their union into one kingdom, are strikingly brought to view in the xxxviith chapter of Ezekiel, and especially in verses 20 –25.

When will the whole houses of Israel return? Immediately after the subversion of the Turkish empire. Zech. xiv 3. "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand, in that day, upon the *mount* of *Olives*, which is before Jerusalem on the east, and the mount of olives shall cleave in the midst towards the east, and towards the west; and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.— And ye shall *flee* to the *valley* of the *mountains*; for the valley of the mountains shall reach unto Azal; yea, ye shall *flee*, like as when ye fled from before the *earthquake* in the days of Uzziah, king of Judah." From this inspired passage it is evident, that, as soon as the "*mount* of *Olives*" is removed, the Israelites will return in *haste* to Palestine.— But what is meant by the *mount* of *Olives?* It cannot, surely, mean the small mountain, called Olivet, east of Jerusalem, for that is not the way of the Jews returning. The mount of Olives must mean some power, that presents an insuperable obstacle to the return of the Jews.— What is that power? Certainly, the Turkish empire, for the Turk sways a despotic sceptre over Palestine; and, as long as that tyrannical empire stands, the Jews cannot return; but, as soon as it shall fall, the Jews will, according to prophecy, return in haste. In view of this interesting fact, I would ask the Bible politician, if we are not rapidly approaching a solemn, joyful, eventful period. Is not the Ottoman empire, now shaking to its base? Have not the Allied powers of Europe taken steps, which they cannot retrace, and which herald the speedy subversion of that empire of blood? But, shortly after the return of the twelve tribes, will be fought the battle of the great day of God Almighty. A particular account of this battle may be found in the 38th and 39th chapters of Ezekiel. There we are informed, that the multitude that shall fall upon the mountains of Israel, shall be so great, that the whole house of Israel shall be *seven months*, *burying* the *dead*, and, that the weapons of war, which shall be left on the field of battle, shall be *fuel* for *seven years!!* See Ezekiel 39 9 —12. In confirmation of the truth of this sentiment, I will cite two other parallel passages. In Zechariah 14th chapter we are informed, that the mount of Olives, or the Turkish empire, shall be sundered that the Jews shall flee to the valley of the mountains, or to Palestine, and, then, that Judah shall fight at Jerusalem, and that there shall be destruction from the Lord to the opposing nations. See Zech. xiv 12 – 14 – Revelation xvi. 12– 14. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the *kings* of the *east* might be prepared.— And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world to gather them to the battle of that great day of God Almighty." By the river *Euphrates*, in this place, we are to understand the Turkish Empire, for it embraces that river. By the kings of the east may we not understand the ancient people of God? It has been ascertained, that a vast multitude of the descendants of the ten tribes inhabit the northern part of Hindostan, which is directly east from Palestine. That the kings of the east are not kings, literally in possession of a kingdom, appears from the 14th verse of this chapter, where we are informed, that the spirit of devils, which proceed out of the mouth of the dragon, the beast, and the false prophet, go forth unto the kings of the earth, and of the *whole world* to gather them to the battle of the great day of God Almighty. The argument is briefly this, the kings of the earth and the *whole world*, must comprehend all in possession of a kingdom; but the kings of the east appear to be distinguished from them. But, why are the Israelites called kings of the east? They are in different places spoken of as though they were a nation of kings. They are called a *royal* priesthood. They may be called kings of the *east*, because of the multitudes, who live east from Palestine. The correctness of this opinion is confirmed by the fact, that the "river Euphrates, or the Turkish empire is in the way of the return of the twelve tribes. Consequently, the drying up of that river may be well be said to prepare the way of the kings of the east — In this view of the subject, the passage is very striking. We are therefore, furnished with three parallel passages, which mutually confirm each other, one in Ezek. one in Zech. and one in Rev According to these parallel passages, the Turkish empire must first fall; then, the twelve tribes are to return to the land of promise; and there is to be fought the memorable battle of the great day of God Almighty. The fighting of this battle is the treading of the winepress, when the blood is to come even to the horses' bridles by the space of 1600 furlongs. Rev. xiv 20,

It may, naturally, be expected, that the return, and conversion of the 12 tribes will have a resistless influence on the nations of the earth. So remarkable a fulfilment of ancient prophecy, made too in the sight of all the nations, cannot fail to have a revolutionizing effect They are, as if animated by one soul, to rise up from among the people of the countries, and kingdoms, where they they have been dispersed, and to return in haste to the land of their predecessors. This unparalleled event will not, cannot, pass unnoticed, unfelt. But this "peeled and scattered and terrible people," when connected, are to send out missionaries, possessed of the spirit of Daniel, of Paul, and of Peter, to the remnant of the nations, that shall survive the shock of the last tremendous battle; for we are informed, that, immediately after their return, "living waters shall go out from Jerusalem." Zech. xiv 8. And they will be possessed of facilities for this important work that no other nation under heaven ever had, or ever can have. Having been dispersed among all the nations of the earth, they are acquainted with the languages, and customs, and manners of all nations; and having been just redeemed from their dispersion, and from the blinding, paralyzing influence of unbelief, they will be inspired with uncommon ardour to publish salvation among those nations, where, a short time before, they had been *entombed*. Ezek. xxxvii 12. 13. Hence, says Zechariah, chap. viii. 23, "Thus saith the Lord of hosts, in those days it shall come to pass that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him, that is a *Jew*, saying, We will go with you; for we have heard that God is with you." Hence says Paul, "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead." Rom. xi. 12 15.

If the preceding calculation, respecting the fall of the beast, and the cleansing of the sanctuary, be correct, the whole earth will be

filled with the glory of the Lord in less than 60 *years*. If so, what astonishing revolutions must transpire among the kingdoms, and governments of the world. Surely there will be a literal folfilment of the truly animated, and lively language of Ezekiel's prophecy, relating to the establishment of Messiah's universal kingdom. "I will *overturn, overturn, overturn* it, and it shall be no more until *he come whose right* it is; and I will give it *him*," chap. xxi. 27. The vast majority of the earth's present population are envolped in the darkness of sin, and crowding the dowoward road to the second death. In 60 years from the present. shall the spirit's reviving influences pervade, and purify the 30 millions of protestants, that are on the earth, converting, or destroying all that are unholy in heart or life? Shall the 7 millons of Jews, that are dispersed abroad, feel the power of a spiritual resurrection, and be brought, savingly, to look upon him, whom they have pierced until they pour forth floods of godly sorrow? Shall the darkness leave the 63 millions of the corrupt Greek Church, and the 100 millions of the still more corrupt, and degraded Roman Catholic Church, with the exception of those, who, for high handed and incorrigible rebellion, shall be made to feel the horrors of the second death? And, shall the 600 millions of the Pagan and Mahometan world fall under the conquering sword of the spirit, and swell the family of the redeemed; or, by the uplifted sword of vengeance, be cut off from before the conquering, triumphant chariot of the Redeemer? Shall all these vast, momentous revolutions be effected in sixty years from this time? With God all things are possible. His promises are sure. Does Jesus now say in his word, and by his providence "Surely I come quickly?" Let every heart respond, "Amen. Even so come Lord Jesus." W. E.

From the Philadelphian.

STATE OF RELIGION IN MASSACHUSETTS

Report to the last General Assembly of the Presbyterian Church.

The General Association in Mass which we have the honor to represent in this body, embraces 18 distinct Association of evangelical Ministers, 207 ministers of the gospel, 240 churches and about 44,646 communicants. There are about 40 Evangelical churches within our bounds destitute of settled Pastors. There are two respectable Associations of Evangelical Ministers within the Commonwealth that are not connected with the body here represented.

In all our Associations, there are at the present time, or have recently been, revivals of religion more or less extensive. We believe, no year since the days of our fathers, has been so prosperous to Zion in the land of the Pilgrims, as the last. There seems indeed to be a resurrection of the spirit of those holy men, who prayed, and wept, and labored in the cause of truth and righteousness. It is but too true, that in the eastern section of our bounds, not only a generation, but generations have come to our sacred altars, and entered our consecrated places, who have excluded the Saviour, and the atonement in which their fathers believed and trusted. But God by the effusion of his spirit is causing the departed glory to return. These revivals are marked with increasing evidence that they are from God, both in the noiseless solemnity of their progress, and their unwithering fruits. As to the manner of conducting revivals when they do exist, and promoting them when they do not exist, there is great, and we had almost said, entire harmony of sentiment and feeling among our Pastors and churches.

The monthly concert of prayer may be said to be universal. Bible classes are coming into general notice; and during the past year, a most powerful and salutary impulse has been given to the Sabbath School system.

On the subject of morals, we have our part in the sins common to our nation; and sins, which if suffered to prevail, must blast the fairest hopes of future generations. Yet, we are happy to state that a bold and manly effort is made to turn back the current of iniquity. As proof of it, we might refer to the noble stand of our Legislature, in refusing to incorporate the proprietors of a theatre in one of our most populous towns.

The benevolent institutions of the day, domestic and foreign, are cheerfully and systematically sustained in our churches. The day has come, when some among us no more use the word *conveniently* with reference to what they can, and shall do for Christ and his kingdom, but hold themselves, and every thing they have, consecrated to the Lord By their charities, a strong bond of union is formed among our churches, and we sincerely hope the national institutions which have Christ and his cause written upon their front, will draw around them ere long, every friend of Jesus in our land.—It is found in Zion that union is strength and that broad and deep rivers of benevolence, which come from ten thousand springs, will live and bear their blessings far and wide, while smaller streams languish & die.

The subject of circular church conferences, has excited considerable attention in different sections of the state, and when they have been carried into operation, the sanctifying influences of the spirit have almost invariably followed them.

Since our last report to this body, a season of the special favor of God has been enjoyed in Berkshire Association. This Institution embraces —— Congregations, in all of which, two only excepted, there have been revivals more or less extensive. Upwards of 1700 persons of all ages and descriptions, have indulged hopes of reconciliation with God. About 950 of these have already united with congregational churches

In Franklin Association, there exists at the present time a general attention to the one thing needful.—And so far as means are concerned, we believe this general attention to have originated in the circular conference system

Martha's Vineyard, an Island contiguous to the southerly shores of Barnstable county, and widely known as the residence of the Mayhews. whose praise is in all our churches, has long been under the influence of what is denominated liberal christianity. Within a year an entire change has taken place, and the three towns on that Island are now enjoying the labors of decidedly evangelical men. This circumstance may be supposed to be of local interest, only as it shews what the God of our Fathers will ultimately do, in every place, in bringing back the captivity of his people, and in restoring them to the faith once delivered to the saints.

In the town of Lowell, within the bounds of the Andover Association, there exists a pleasing work of divine grace. "The work of grace," says a clergyman, residing in the neighbourhood, "continues wonderful among this people. At their inquiry meeting this week, March 28, they had more than one hundred and fifty inquirers, besides one hundred who have recently obtained hope And this church, formed a year ago last June, contains upwards of three hundred members." Well does the writer add, "this is the Lord's doings, and it is marvelous in our eyes." While a parallel to this may not be found in the history of the church since the days of the Apostles, let it inspire faith and confidence in christians, to make efforts for the salvation of villages now a moral waste.

The state and progress of the churches in Suffolk Association, particularly in the metroplis of the the commonwealth, deserve special notice. With devout gratitude to Almighty God, be it stated, that that city, which was originally the seat of evangelical truth and ardent piety, but over whose apostacy the people of God have long wept and prayed, has been brought back to the primitive faith, in the last five or ten years, with a rapidity that has far out run the highest expectations of the friends of the Redeemer. The revival which has been advancing in Boston for more than two years, is still in progress. The result thus far has been the establishment of many evangelical churches in and about the city. Four have been added to the number during the past year. And there are now no less than eighteen churches within the bounds of this Association embracing the doctrines of the reformation, where twenty years ago, scarcely two could have been found of this character The churches of our Lord Jesus Christ in Boston have found it true, by happy experience, that "there is that scattereth and yet increaseth."

The colleges at Williamstown and Amherst are in a flourishing state. In each of these institutions, during the last year, forty of the students hopefully experienced a change of heart. The college at Amherst, which is emphatically the child of the church in this section of the country, and which, in the rapidity of its growth and maturity, is an exampled in the history of colleges, is now enjoying a special work of divine grace

Of the standing and character of the Theological Seminary at Andover, we need say nothing Her sons are scattered throughout the vineyard of the Lord in our own country, and stand by the altar of almost every missionary station established by the American Board in foreign lands. This institution contains one hundred and eighteen students, and never promised more to the church and the world than at the present time.

We would only add, that the benevolent enterprise of furnishing every destitute family with a copy of the sacred Scriptures, has been taken up in Massachusetts. Its Parent Auxiliary Society has resolved on this work, and it has commenced. One county has been already supplied, and we doubt not it will be soon said of this state as it has already been said of others, that there is not a family within its bounds who possess not an entire copy of the word of God.

All which is respectfully submitted by

SYLVESTER HOLMES, } Delegates.
THOS. SHEPARD, }

Friendship should be a mirror and a veil, to show us our faults, at the same time it conceals them from others.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
JULY 9, 1828.

REVIVAL IN CINCINNATI.

Since our last we have learned that the Revival in Cincinnati, is one of the most powerful and glorious character Near the conclusion of a *four days' meeting* in the 1st Presbyterian Church on Monday the 16th June, the pastor of the Church (the Rev. Dr. Wilson) we are told, made a very pathetic address to the professors of religion, at the conclusion of which he requested all those who felt that they had backslidden in heart from the Lord, and desired to return, that they should manifest that desire, by coming forward to, what we in Kentucky call the anxious seats. Near one hundred, we are informed immediately came forward, bathed in penitential tears. The work of the Lord had evidently commenced among his own people. On the evening of the same day the anxious among the non-professors, were called upon to take the anxious seats, when a large number of awakened sinners, came forward, inquiring what they must do to be saved. In the course of a few days upwards of 70 immortal souls professed to have passed from death unto life, and were added to the church and people of the living God.

We truly rejoice to find that the cloud of mercy which, for about nine months past, has been spreading over Kentucky, has reached the metropolis of our sister Ohio; and our heart's desire and prayer is that it may continue to spread until it shall overshadow the whole land.

MOUNT VERNON KY.

It was stated in our last, in a letter from Rev. J. C. Barnes, that the prospects of a revival were good out at Mount-Vernon We have since learned, that a Presbyterian Church was constituted at that place, during a four days' meeting which closed on Monday the 30th of June—consisting of 39 members, 28 of whom professed faith and repentance during the continuance of the meeting. About 30 others came forward to the anxious seats.

SHELBY COUNTY, KY.

Extract of a letter from a member of the Presbyterian Church in Shelbyville to his friend in Fayette County dated 30th June, 1828.

Dear Sir,

God is still walking forth in the Majesty of his might He is continuing to bring forth to the anxious seats new subjects. About one hundred and fifty have been added to the two churches under Mr. Cameron's charge since the latter part of May, and a goodly number more are inquiring what shall we do to be saved. About forty have been added to the Methodist Church in Shelbyville within the same period We look upon these things with wonder and *adoration* — Surely the harvest is fully ripe. The enemy is endeavoring to entangle the grain, but we trust there is a spirit of prayer amongst the churches which will keep him from presenting a brazen front, and that his work will be limited.

From the Visiter & Telegraph.

REVIVAL IN HANOVER PRESBYTERY VA.

We are informed, on good authority that the Lord is at this time carrying on a work of grace in three congregations within the bounds of Hanover Presbytery.—In one of these, more than fifty persons, giving evidence of having passed from death unto life, have already been added to the church, and many others are inquiring what they must do, to be delivered from the power and curse of their apostacy from God, and to obtain an inheritance among those who are sanctified by faith in Jesus Christ. A noiseless solemnity marks the progress of this work: In meetings for prayer and inquiry, which are crowded, there is, it is said, very little excitement of passion but a solemn stillness, like the silence of midnight, evincing a deep and strong conviction of guilt and of the necessity of that change which the Holy Spirit effects by the influence of divine truth.

In another of the congregations to which we have alluded above; there has been a spirit of inquiry and an increasing attention to religion since about the commencement of the year Several, a few weeks ago believed on the Lord Jesus Christ and were admitted to the communion of his church, among whom there are two or three gentlemen whose influence in their profession, and whose talents and standing in society, will afford them the opportunity and the privilege of doing much to promote the cause of their Redeemer. In this congregation the Holy Spirit, we are told, is now moving *with power* on the hearts of many who throng the meetings for religious inquiry; and feeling, as all ought to feel, that *sin is a great evil* are seeking and praying for salvation. A hundred or more are said to be in this interesting state of mind, for whom no hope can be indulged till they are reconciled to God.

In another congregation there were indications of the presence of the Lord several months since, in the growing attention to the means of grace, and in the desire manifested by the people to receive religious instruction A few have been admitted as members of the church Within the bounds of this congregation there is a school of young ladies several of whom reside in the family of their worthy Pastor: and here the grace of God has been signally displayed in causing them to see their true characters in his sight as great sinners and leading them to the cross to sit, like Mary at the feet of Jesus to be taught of Him.—The fruits of their conversion are already apparent not only in their serious deportment as growing christians, but in other works which deserve a record as an example that ought to be followed more generally by older christians These young females have formed themselves into a Bible Society, each contributing from the avails of her own labor a sum sufficient to purchase a Bible to be given to a destitute family Thus they have commenced early in life the work of benevolence in which they learn to deny *themselves* for the sake of doing good and form habits of industry and contribute to the progress of the cause of truth and holiness, over which the church on earth and the church in heaven and all holy beings rejoice

There are other interesting facts credibly reported to us respecting the progress of this revival which we do not now mention; as we hope when its character is well known by its fruits those whom the Lord has honored as instruments in promoting it, will speak of his great goodness and of the triumphs of his grace to the Christian public Enough has been told to afford encouragement—to encourage every church in this Presbytery and all others to repent of their luke warmness, to exercise a more vigorous faith in the promises of God, to call on Him believing—and to make corresponding efforts to promote his cause,—and the Lord will come and bless the means which he ever has blessed, and which he ever will bless in the conversion and salvation of sinners. *Even so,* LORD JESUS, come quickly

SANDWICH ISLANDS.

The Missionary Herald for June, contains extracts from the Correspondence of the American Missionaries at the Island as late as September last — The Rev. Mr. Chamberlain had been, in June preceding, on a visit to Lahaina where he "found things in a very pleasing state." The schools were flourishing, and much attention given to instruction. Mr Richards had just returned from a tour around the western division of Maui in which he had been accompanied by Mrs R., the young Princess Nahienaena and several other chiefs, with their respective trains. Mr R preached often, solemnized many marriages, inspected schools, &c. Mr. C's, stay at Lahaina was short, and on the 4th of June he proceeded to Kaavarua, where he spent the Sabbath, witnessing the order and decency, with which the Islanders of that and the neighbouring villages attend on the worship of God. Kapiolani, especially, sets a worthy example on this point and adorns her christian profession At Honoruru, the number attending the morning service on the Sabbath is generally about 2000 We subjoin the following letter from Mr Whitney, concerning the state of affairs at Tauai.—*Philadelphian.*

Dear Sir,—As it respects this people, we have much very much to encourage us We have now fifty flourishing schools, containing upwards of sixteen hundred scholars most of them able to read and write their own language. Since I last wrote you Keaweamahi, the wife of the governor has been admitted to the church, and three others are propounded for admission.—Not a few are seeking the way of life eternal with child-like simplicity.

But at the very time when our labors seem to be most needed, and when there is the greatest prospect of usefulness, we are directed by an overruling hand to leave the island. You have been apprized of the declining health of Mrs Whitney, and of the removal of Mr Ruggles and family. When it became expedient for him to return to Hiro for the sake of health, I was apprehensive that this station could not be sustained without more helpers and made known my views to the brethren. The ill health of some, and the return of others to America, rendered it quite impossible to send us aid. They cordially approved however, of our removal to another station. In consequence of the earnest request of the chiefs that we should stay, and our unwillingness to leave so inviting a field, we concluded to wait for further indications of Providence. I have myself since been brought quite low, by an attack of a billious nature, from which I have scarcely recovered, and can no longer doubt the propriety of removing Our goods are now packed, and we shall sail in a few days for Lahaina Although duty appears clear, yet I cannot look on our departure without feelings of deep regret. The fifty schools and their teachers need almost constant advice Our home, which has been the daily resort of an inquiring multitude for months, is to be shut. A large and attentive congregation is to be left without a preacher, and an infant church, on which I have often looked with feelings indescribable is to be without any one to break to its members the bread of life. When they come to me in tears, and ask how long before I shall return, I can only say, I do not know; that must be left with God and with the good people in America. I cannot but hope that more helpers will soon be sent out, and that I may have the privilege of uniting my labours with one of them, among this interesting people.

THE FEMALE TEAMSTER.

A girl in men's attire, was taken from the Bowery Theatre New York. On her examination, it appeared that she had been driven from her home by the cruelty of a step father, and the better to make her way through life, changed her dress She has lived out in the capacity of a servant boy, had been a clerk, followed boating on the canal, driving team, &c She states, that situated as she is, without friends, she prefers her present dress as she is far more healthy than she formerly was and is enabled the better to gain her livelihood.

From the New-York Observer.

FOREIGN NEWS.

WAR DECLARED AGAINST TURKEY.

The London papers contain a MANIFESTO of his Majesty the Emperor of Russia, and also a DECLARATION OF WAR against Turkey—both documents are dated at St. Petersburgh, April 14th (26th.) 1828. We subjoin such extracts from the Declaration as our limits permit. The tenor of the Manifesto is nearly the same, but it is less minute in its specifications.

"All the wishes of Russia to remain at peace with a neighboring nation have proved vain—notwithstanding its great patience and the most costly sacrifice, it has been obliged to confide to arms the defence of its rights in the Levant, and energetically to impress on the Ottoman Porte respect for existing Treaties. It will, however, develope the imperative and just motives which impose on it the melancholy necessity of such a resolution. Sixteen years have passed since the peace of Bucharest and for the same period we have seen the Porte act contrary to the stipulations of the Treaty—evade its promises, or indefinitely delay the fulfilment of them. But too many proofs, which the Imperial Cabinet adduce, irrefragably prove this infatuated hostile tendency of the policy of the Divan. On more than one occasion, particularly in 1821, the Porte assumed, with respect to Russia, a character of defiance and open hostility. For these three months past, it has again assumed this character, by formal acts and measures which are known to all Europe.

"On the same day that the Ambassadors of the three Powers, who, by a Convention free from all self-interestedness, are united in a cause which is no other than that of religion and of suffering humanity, expressed, at their departure from Constantinople, an ardent wish that peace might be preserved: on the same day, when they pointed out the easy means of attaining that object, and when the Porte in the same manner most positively expressed its pacific dispositions; on the same day it summoned all nations professing the Mahometan faith to arms against Russia denouncing it as the implacable enemy of Islamism—accusing it of a design to overthrow the Ottoman empire—and while it announces its resolution to negociate, for the sole purpose of gaining time for arming, but never intending to fulfil the essential articles of the Treaty of Ackerman, it declares at the same time, that it concluded that Treaty with no other design than that of breaking it, the Porte knew well that in this manner it also broke all preceding Treaties, the renewal of which was expressly stipulated by that of Ackerman, but it had already taken its resolutions beforehand, and regulated all its steps accordingly.

"Scarcely had the Sultan spoken with the vassals of his crown, when the privileges of the Russian flag were already violated; the ships covered by it detained; their cargoes sequestered, the commanders of the ships obliged to dispose of them, at prices arbitrarily fixed; the amount of an incomplete and tardy payment reduced to one-half; and the subjects of his Majesty the Emperor, compelled either to descend into the class of Rayas, or to leave in a body the dominions of the Ottoman Government.

"Meantime the Bosphorus is closed: the trade of the Black Sea hindered, the Russian towns, whose existence depends upon it, see destruction before their eyes; and the Southern Provinces of his Majesty the Emperor lose the only channel for the exportation of their produce, and the only maritime connection which can promote the exchange of their commodities, render their industry productive and favor their manufactures and prosperity.

"Even the boundaries of Turkey did not limit the expression of these hostile sentiments. At the same time that they were expressed at Constantinople Gen. Paskewitsch after the conclusion of a glorious campaign, was negociating a Treaty of Peace with Persia, the conditions of which were already accepted by the Court of Teheran. On a sudden lukewarmness succeeded to the eagerness which had hitherto been observed for the conclusion of a convention which was already approved by both parties in all its particulars. These delays were followed by difficulties and then by an evidently hostile tendency, and while on the one hand the conduct of the neighboring Pachas, who hastily arrived manifested this tendency; on the other hand authentic information and positive confessions revealed the secret of the promise of a diversion which was to oblige us to make new efforts.

"Russia now placed in a situation in which her honor and its interests will not suffer it any longer to remain, declares war against the Ottoman Porte; not without regret, after having, however, for 16 years together, neglected nothing to spare the evils which will accompany it. The causes of this war sufficiently indicate the objects of it. Brought on by Turkey it will impose upon it the burden of making good all the expenses caused by it, and the losses sustained by the subjects of his Imperial Majesty. Undertaken for the purpose of enforcing the Treaties which the Porte considers no longer existing, it will aim at securing their observance and efficacy, induced by the imperative necessity of securing for the future inviolable liberty to the commerce of the Black Sea, and the navigation of the Bosphorus, it will be directed to this object, which is equally advantageous to all the European States.

"Lastly, Russia, though at war with the Porte for reasons which are independent of the Convention of the 6th of July, has not departed, and will not depart, from the stipulations of that Act. It did not and could not, condemn Russia to sacrifice its earlier important rights, to endure decided affronts, and to demand no indemnity for the most sensible injuries. But the duties which it imposed upon it, and the principles on which it is founded will be fulfilled with scrupulous fidelity and strictly observed. The Allies will find Russia always ready to act in concert with them in the execution of the Treaty of London—always zealous to co-operate in a work which is recommended to its care by religion and all the feelings which do honor to humanity—always inclined to make use of its situation only for the speedy fulfilment of the Treaty of the 6th of July, but not to make any change in its nature and its effects.

"The Emperor will not lay down his arms till he has obtained the results stated in this Declaration; and he expects them from the benedictions of them to whom justice and a pure conscience, has never yet appealed in vain."

PASSAGE OF THE PRUTH.—In accordance with the spirit of the above Declaration the Russian army has passed the Pruth. Says a London paper of May 15th, "There is no doubt that the passage of the Pruth took place on the 26th or 27th of last month, and that the Russians advanced from that river into the Principalities of Moldavia and Wallachia. But this is not the only, nor the most important operation with which the war is expected to commence. The Russians, it is said, will cross the Danube about the same time into Bulgaria, and push forward as rapidly as possible, supporting their main army by a landing near the Gulph of Verna.

Since our last Paris and Havre papers have been received here to the 15th ult.—*New-York Obs. June 28.*

FRENCH NATIONAL GUARDS.—On the 13th ult. in the French Chamber of Deputies Gen. Lafayette brought forward a resolution the object of which was to request the King to restore the National Guards. The proposition excited much conversation among various groups of the Deputies, which had formed in the Chamber.

THE WAR.—The Gazette de France of the 14th says—"The Russian armies have crossed the Pruth—they will cross the Danube and are now in full march for Constantinople. Instead of 40,000 men, who would have been sufficient to invade Wallachia and Moldavia, 250,000 are in motion. The Black Sea is covered with vessels. Odessa is filled with provisions and warlike implements. The sword is unsheathed, and at the head quarters of the Russian Commander-in-Chief alone must the Turks acknowledge their submission to the Treaty of Ackerman, to the Treaty of the 6th of July, and to the promise of paying the expense of the war, if they wish to arrest the torrent which threatens to overwhelm them."

A letter of a recent date from Constantinople says—"The persecution against the Armenians has recommenced."

The following intelligence from Smyrna is of the 3d ult.—We understand that such vessels, coming from Alexandria as cannot prove that they are solely destined to take on board Ibrahim's troops, to carry them back to Egypt are no longer allowed to touch at the Morea. The French and English Admirals in conjunction with Count Capo d'Istria, have given orders for the blockade of all ports of the Peninsula occupied by the Turks and the Egyptians."

BUENOS AYRES AND BRAZIL.—By an arrival in 37 days from Rio Janeiro, (capital of Brazil,) information is received of a character rather unfavorable to immediate peace.

A battle had been fought between the hostile fleets in sight of Buenos Ayres, which turned out quite to the disadvantage of the Brazilians. The force of Admiral Brown was small, but his skill more than made up the deficiency.

The Buenos Ayrean Cassador was upset in the River La Plata while chased by a Brazilian man-of-war the commander of which, when he discovered the accident, inhumanly hauled off and left the crew of the capsized vessel to perish.

TO DRINKERS OF DISTILLED LIQUORS.

A man was lately tried in England for selling *poisoned* liquors, knowing the fact. A physician stated that he attended upon the deceased in the last stages of his sickness, and that he exhibited symptoms of inveterate poison. The amount of the defence, *admitting* the facts, was that the liquors were no more poisonous than are sold by others, "under licence from the crown." In other words, that the ordinary distilled liquors are poisonous. Among the witnessess on the part of the accused

Wm. Ratchford, stated that he had been a planter in the Island of Jamaica—that the liquor called rum or spirits was distilled in copper stills, (iron would turn the *liquor* black in its appearance,) that the *fermented liquid* from which rum is made is in its nature an *acid*, that its effect upon the interior of a still is quite apparent, insomuch, that spirit stills in use are constantly losing in weight, and require often to be renewed, that the deleterious matter consequently combines with the liquor.

So it seems to be literally true, that men drink poison when they drink ardent spirits. Verdict of Jury—Not guilty.—*Ct. Obs.*

FACTS.

In one town in Franklin County, during the year 1825, there were retailed at two stores not less than FIFTY hogsheads of ardent spirits. In that same town, at the present time, there are not less than *ten females* who are decidedly intemperate.

In one town in Hampden County, during the space of two weeks in the month of May, *five* persons died in consequence of intemperance. Within half a mile of a distillery in a town in Hampshire County, there are *seven* drunkards; within the same distance of another, in the same town, *eight.*—*N. L. Inq.*

NUMBER OF FIXED STARS.

Of the fixed stars there are about 2000 visible to the naked eye, on a fine night; but the number which may be seen by means of a very powerful telescope is almost incredible, and certainly incalculable. Dr. Herschel in a quarter of an hour, saw 116,000 stars pass through a telescope, which only covered a round spot equal in diameter to 1-200th part of the whole distance from the horizon to the zenith. Every improvement in telescopes has rendered visible stars not seen before; and therefore we may conclude that the whole of the creation is not accessible to human sight.

From the Philadelphian

AMERICAN BIBLE CLASS SOCIETY.

Report of the Executive Committee of the Am. Bible Class Society, read at their late anniversary in this city.

As infancy is not expected to exhibit the wisdom and energies of manhood, the christian public will not, at this first anniversary, demand of your Executive Committee, an elaborate report of their doings. As yet, we have but begun to explore the broad field of our future labours. But if our beginning be small as the mustard seed, our petition is, "destroy it not; a blessing may be in it."

Many friends of the young had viewed it immensely desirable, that concentrated wisdom and energy, should be brought to bear on Bible class instruction. The appointment of a Provisional Committee; the publication of their circular, with the organization which they effected, are facts already before the public.

When this organization was completely effected, your Executive Committee directed that a circular should be published in English and in German. This has been done in English, and disseminated to a considerable extent in the Eastern States, and in some of the middle States. The German circular is soon to be issued. A schedule of questions was subjoined, which, if answered by pastors, would supply your committee with the materials for full and interesting reports. As regular channels of correspondence must be opened, before returns could be much expected, and it being a season of the year when few meetings of Ecclesiastical bodies were held, the principal intelligence your Executive Committee have yet received has been from the journeys of your Corresponding Secretary. Since this year commenced, he has travelled more than 1000 miles in your service. His labors have very considerably increased the number of Bible classes, and the attendance on those already in existence. One auxiliary to this Institution, which has been formed at Andover, of which Prof. Stuart is President, promises great good to Zion. It is a Bible class in itself; a Seminary to impart special qualifications to the students for conducting such exercises, and will tend to make them all missionaries for this object in their vacations. Measures are in train, which, it is believed, will result in the formation of similar auxiliaries in all the principal Seminaries of our country. Five clergymen can now be reported as directors for life the Pastors of Hanover street, Park street and Old South churches, Boston, and two others. One layman has made himself a director for life, and another layman a life member. All these are in Massachusetts where their full proportion of means to carry into effect your measures will be promptly pledged. A good beginning has also been made in Maine, New York, New Jersey and Pennsylvania, to add to your funds, the avails of which have not yet been received either by your Treasurer or Agent. A slight alteration in one article of your Constitution will probably secure this year hundreds of Bible classes as direct auxiliaries. Should the measures of your Executive, be devised with wisdom and executed with energy, the christian public will bid you God speed. Our Divine Master has already most signally blessed individual and joint efforts to promote the social study of his Word. This blessing has been witnessed, and reported, from Maine to Florida.

Probably from 500 to 600 Bible classes exist in the U. States, embracing from sixty thousand to eighty thousand members, many of whom are among the most intelligent and influential in our land. In the refreshings from the presence of the Lord, with which Zion has been signally visited within five years past, a large proportion of these revivals have been enjoyed where prosperous Bible classes existed, and more than half the accessions to churches, in such places, have been from these associations. There is reason therefore, to decide, that from 6000 to 10,000 the year, for several years past, have professed their faith in Christ while associated to study his word. We do not mean that Bible class exercises alone, have accomplished all this for *building up Zion*; but we do believe them *very efficient auxiliaries* to Gospel ordinances.

There is much diversity in the methods of conducting these exercises. In some cases the Scriptures are studied with some such classifications of their truths, as the catechisms of the different denominations suggest, or such as is given in Week's Doctrinal Catechism, Wilbur's Bible class Text Book, Judson's questions and Townsend's Harmonies. Other Bible classes study the Scriptures in course. Many of these classes use M'Dowell's questions, Bush's questions, or the questions of the Reference Testament and Reference Bible. In many other cases the Pastors make their own questions entirely, sometimes giving them out beforehand, at other times not propounding them until they are to be answered. Extracts from correspondence, exhibiting different methods of conducting Bible classes, will be found in the Appendix.

An apprentices' Bible class in this city, is rather peculiar in its exercises, and promises to be a rich blessing. But its history is already before the public, through the pages of the Sunday School Magazine.

In Lowell, a manufacturing town in Massachusetts, besides prosperous Bible classes in four denominations, conducted by the Pastors, they have in one congregation what is called a Bible school. This embraces more than 400 youth over 14 years of age, & meets in the interval of Divine worship on the Sabbath. One, in each division of 6 or 7, hears the others recite a portion of the lively Oracles previously assigned to the whole school, after which the superintendant explains, illustrates and applies the truths of their lesson. That congregation has been formed, and more than 300 members gathered into a church, mostly from the world, within three years past. Bible classes are in a prosperous state in the Baptist congregations of Boston, Salem, Newburyport and Worcester. The Baptist brethren of Federal street, Boston, and of Lowell, have recently commenced measures with apostolic zeal and the most auspicious prospects. The single Baptist congregation in Lowell, have ordered *more than one hundred* Reference Bibles, and hundreds have recently circulated in that country village.

Episcopal and Dutch Reformed churches in this city, in New York and Albany, with Episcopal churches in Portland, Portsmouth and Newburyport, are successfully engaged in this good work. Some Methodist brethren in this city, in Boston and elsewhere, have prosperous Bible classes. Other denominations of evangelical christians, are girding up their loins and advancing to their posts in this invincible phalanx, guided by the *pillar of cloud* by day, and the *pillar of fire* by night.

The numbers in particular Bible classes, reported to your committee vary from 20 to hundreds. The largest number associated in one congregation is between 7 and 800. More than 500 of these are adult, the others are children over 10 years of age. This is the Rutger's street congregation in New York. And from the adult classes, the accessions to that church, for five years past, have averaged about 50 a year. In several other congregations from which reports have been received the *proportions* in attendance have been even greater, and the success still more wonderful. In two congregations in Portland, out of 180 received to their communion the last year, 106 were from Bible classes. Cumberland county in Maine, has witnessed more than 1000 communicants added to their churches the last two years from this Institution. In Boston, Salem, Andover, Northampton and Hadley, Massachusetts; in Utica, Ithica, Canandaigua, Rochester, and other places in the interior of New York; Newark, Elizabethtown and Trenton in New Jersey; in Baltimore and the District of Columbia, in Haverhill, Concord and Portsmouth in New Hampshire, the sword of the Spirit has been quick and powerful among those who were searching the Scriptures.

Love for souls, though in circumstances the most desperate, has instituted, and for several years conducted, Bible-class exercises in the Penitentiary of this city. During the period since this instruction commenced, about 20 who engaged in it have been discharged. We have been informed, that not one of them is known to have been recommitted to any prison.

In Woburn, 10 miles from Boston, a Bible class was organized to use the Reference Testament, and subsequently the Reference Bible, some 3 or 4 years since. Commencing with 30 members, the interest in its exercises continued to increase till about 18 months ago, the names on that list amounted to 80. In that class a revival commenced, which soon increased the attendants to hundreds. The last year there were 230 members received to one church 200 of which were from the Bible classes. Of these, more than 70 had been previously cherishing the spider's web hopes of universalism, and these hopes had all been swept away by the social study of the Bible. The exposition of the 16th chapter of the Acts, to different sections of that Bible class, appeared to be instrumental of awakening more than 20 souls. Of the first 80 composing that class, 75 have been received to the church, and the other five, some of whom have entered on the retributions of eternity, have all manifested deep religious impressions. It may be, that there, hundreds have been begotten through the truth, who might have died in stupidity had no Bible class instruction been given. Perhaps no such Bible class would have been formed without extraneous influence.

Here your Committee beg leave to add, that to them it appears immensely desirable, that more attention should be given to Bible class instruction. Not one third of the Presbyterian and evangelical Congregational churches in our land, having Pastors, have Bible classes. —Other denominations have fewer still, from one in five to not even one in twenty. Many of the classes now existing are in a languishing state. The exercises in some are little adapted to impress the conscience or sanctify the heart. And may we not add, some Pastors are too inde-

lent or too timid in this work. It is confidently believed, that, if three or four judicious indefatigable agents were employed, the expense would be cheerfully sustained, and incalculable good result.

Efficient agency has been the life giving pulsation of every benevolent institution. Such agents could attend the various ministerial meetings of different denominations, and aid to kindle zeal for this object; they could co-operate with such Pastors as desired it, in forming and reviving such associations; and, in other ways perfectly unobjectionable to the friends of Zion, their efficiency might presently double the numbers attending on Bible class instruction. Suppose that in 3 years, through the influence of this Society, 30 000 more souls should be induced to study the Bible in a social manner than would otherwise have done it, and that 10 000 of these should become pious; IMMEASURABLY GREAT would be your reward. Besides 10.000 new anthems in heaven, what an impulse would thus be given to all the benevolent efforts of the church on earth. The past progress of this Institution will prove, that unwearied efforts are demanded to roll its blessings through the land; and past experience will justify greater expectations of its beneficial results than its most sanguine friends anticipate.

Let Education and Missionary Societies supply the funds for instructing and supporting laborers for the ripening harvest; your efficiency is needful to supply pious subjects for their beneficence, possessing zeal adequate to lay their bones in Pagan lands. Let Sunday School Unions collect, from the high ways and hedges youthful immortals wandering from God; let them supply these children with ten thousand books adapted to their capacities; to your efforts they must look for pious, able and indefatigable teachers. Let the Bible Society like a majestic river, roll the waters of life to the doors of every dwelling of apostate man; is it not the province of Christian Philanthropy, in the attire of a Bible class, to present to youthful millions the cup of salvation, that they may drink and live. LIVE FOREVER? Let THAT NOBLE INSTITUTION pour the light of day around every earthly dungeon of superstition and guilt: your instrumentality, Brethren, is demanded, to open windows into these cells of ignorance and misery, that the light of heaven may cheer their inmates. Let then the objects of this Institution be borne on YOUR PRAYERS TO HEAVEN, and on YOUR EFFORTS and YOUR CHARITIES to the ENDS OF THE EARTH

By order of the Executive Committee
HERVEY WILBUR, Cor. Sec.

SAVOY.

Extract from the Speech of Mr Van Vechten of Schenectady before the American Bible Society May 8, 1828

I have had the happiness to witness the surprise and joy with which children of ignorance and superstition make their first approach to the heavenly treasure. It was among the peasants of Savoy. They had never seen the light of life but through the distorting media of human invention. As I was distributing Tracts among them, and conversing familiarly on the idolatrous character of their religious rites, I requested them to examine the Scriptures for themselves. They seemed never to have dreamed that they were endowed with faculties sufficient for the purpose. They seemed to have supposed that those writings were either too sacred, or too mysterious for the immediate inspection of the laity. When I assured them of the contrary, and mentioned the fact that in our country, we put them into every man's hands for himself to search, they listened with a gladsome kind of eagerness; and when I showed them certain passages in a pocket New Testament which I carried with me, they seemed surprised to find them so plain—they seemed to have made a new discovery, and to rejoice to find themselves in possession of faculties and privileges of which they had not before been conscious.

The counterpart of this scene I witnessed in the same province, when in conversation with a number of priests, they again and again avowed the doctrine, that it is improper to put the Bible into the hands of the common people: "They will not understand it right," was their apprehension; "they will make an improper use of it: it is better for the church to prepare books drawn from the Bible, to show the people what it teaches. Travellers accordingly find papal countries filled with breviaries and catechisms, but destitute of the Scriptures. The Scriptures are not to be found among the people, and they are not to be found in the book stores. I was anxious to procure an Italian Bible for my own use; but I searched in vain, until after three months I was enabled to procure one from an agent of the British and Foreign Bible Society, at Leghorn, which happens to be a free port.

From the New Hampshire Observer

DR. JOHNSON'S LAST HOURS

The last hours of this great man were peculiarly solemn and interesting. Notwithstanding his unexampled efforts in the cause of morality and religion, he had never given proof of that love to Christ which results from an interest in his salvation. He had for a long time felt that he was a sinner, and that something besides an upright life was necessary to obtain a remission for sins that were past. When his conscience had troubled him on account of a certain sin, he thought that it might be quieted by doing penance and accordingly he exposed himself for a length of time to the rain, thinking that by this means he could expiate his guilt.

When he was upon his death bed, he was visited by Sir John Hawkins, who found him in great mental distress. He endeavoured to administer consolation to his friend, by reminding him of the great reputation which he had acquired for his moral qualities and literary exertions. In reply to these suggestions Dr. Johnson said that he "felt grateful to his heavenly Father for these favours; but that the prospects of death had become terrible, and that he could not think of it but with great pain and trouble of mind." Sir John was very much shocked at such a declaration, and instead of referring him to the Lamb of God, continued to administer consolation by telling him of his virtuous life. But all this was of no avail. He continued to mourn over his past transgressions, and especially lamented those sins which were known only to God and his own soul.

"In a visit which I made him in a few days, says Sir John Hawkins, in consequence of a very pressing request to see me, I found him labouring under a very great dejection of mind. He bade me draw near to him, and said he wanted to enter into a serious conversation with me; and upon my expressing my willingness to join in it, he, with a look that cut my heart, told me, that he had the prospect of death before him, and that he dreaded to meet his Saviour, I could not but be astonished at such a declaration, and advised him as I had done before, to reflect on the course of his life, and the services which he had rendered to the cause of religion and virtue, as well by his example as his writings; to which he answered, that he had written as a philosopher, but had not lived like one. In the estimation of his offence he reasoned thus; "Every man knows his own sins, and what grace he has resisted. But to those of others, and the circumstances under which they are committed, he is a stranger. He is therefore to look on himself as the greatest sinner that he knows of." At the conclusion of this argument, which he strongly enforced, he uttered this passionate exclamation: "Shall I who have been a teacher of others, be myself cast away?"

Unspeakably wretched must that man be, whose dying bed is haunted by such a miserable comforter as this friend of Dr. Johnson's. Such men attempt to soothe the conscience, and quiet the fears of the dying sinner, till the worm that never dies begins his keen torments, and the redemption of the soul, which is so precious, has ceased forever.

But at last the dying man found peace through the blood of the cross. Boswell, his biographer says—

"Dr. Brocklesby, who will not be suspected of fanaticism, obliged me with the following account: "For some time before his death, all his fears were calmed and absorbed by the prevalence of his faith, and his trust in the merits and propitiation of Jesus Christ. He talked often to me about the necessity of faith in the sacrifice of Jesus, as necessary, beyond all good works whatever, for the salvation of mankind."

In his dying hour, Dr. Johnson was heard to pray that God would "*pardon his late conversion*." Some modern religionists would almost have been willing to assure him of God's favour, on account of his useful life, and his numerous good deeds. But his mind was not satisfied with these as the ground of his acceptance with God, and he could not find peace till he was assured of an interest in the atoning blood of Christ.

For these facts respecting Dr. Johnson, we are indebted to a very interesting article in the Religious Magazine for March, entitled "True and false repose in death."

AIDS TO REFLECTION.

[*Selected for the Vermont Chronicle.*]

If it be well weighed, to say that a man *lies*, is as much as to say, he is a bravado towards God, and a coward towards man; for the liar insults God and crouches to man.—*Montaigne.*

When a man has once forfeited the reputation of his integrity, he is set fast, and nothing will serve his turn, neither truth nor falsehood.

You ought to be perpetually watching. It is more from *carelessness about truth*, than from *intentionally lying*, that there is so much falsehood in the world.—*Johnson*

All truth is not of equal importance; but, if *little* violations be allowed, *every* violation will, in time, be thought *little*.—*Ib.*

I am resolved, by the Grace of God, always to make my tongue and heart go together, so as never to speak with the one, what I do not think with the other.—*Bp. Beveridge*

I have seldom known any one who deserted truth in *trifles*, that could be trusted in matters of importance.

Paley.

POETRY.

For the Western Luminary.

ODE TO CONTENTMENT.

While Fashion's shrine attracts the gay,
And leads her votary's oft astray,
I calmly view it all;
And envy not the giddy throng,
Who flutter thoughtlessly along,
Or crowd the midnight ball.

I woo Contentment: happy maid;
Adown yon stream or near yon shade,
Where stands the woodman's cot.
Her visits there she oftenest pays,
Where hand in hand with health she strays,
To cheer the poor man's lot.

She flees the lofty splendid dome;
Nor will she make her quiet home,
In mansions rich and gay:—
But where Industry's sons reside
She sheds her balmy influence wide,
And gilds each closing day.

Night brings a respite to the poor;
And seated at his cottage door,
Behold yon blooming swain!
Each arm sustains a ruddy boy,
While the dear partner of his joy
Prepares his supper plain.

No angry passions fill his breast;
No pride or wealth his hours molest;
He only knows content.
Of courtly pomp he never hears;
Nor would he own the rich man's cares
With all his cent per cent.

His daily toil is at an end;
His evening hour in peace he'll spend,
Grateful for what is given:—
While far beyond his own green trees,
The village steeple, bright he sees,
Which points his way to Heaven.

O! give me then the peaceful cot,
And let me find my happy lot
Among the lowly train;
Who, far removed from Fashion's strife,
Steal, quiet down the vale of Life,
Unnoticed by the vain.

SERENA.

Danville, 1822.

TO CORRESPONDENTS.

Lines on the death of Mrs. SARAH BRENNAN next week.

MODE OF BAPTISM.

Extracts from Wood's Lectures.

It cannot be determined from the New Testament that Baptism was administered by immersion.

There is no *express declaration* in the New Testament, that every one who was baptised was *completely immersed* in water. Nor is there any command of Christ, or of his Apostles expressly requiring that Christians should be baptized by *total immersion*. The manner of various purifications and other rites under the Mosaic ceremony *was exactly described*: and thus it was made evident, that God would have those rites executed in one precise form. But the particular manner of administering Baptism is not described.

It cannot be certainly determined that total immersion was the only mode of Baptism from the signification of *baptizo* and the nouns derived from it.

There are many reasons for supposing that *baptizo*, being a derivative from *bapto* has a less definite and less forcible sense, than the original. And yet even *bapto* does not always signify a total immersion. This might be made evident from classic usage; and it is perfectly evident from the New Testament. See Matt. xxvi. 23. "He that *dippeth his hand* with me in the dish." Mark has it, *he* the person that dippeth with me in the dish." Now whatever liquid the dish contained it cannot be supposed, that Judas plunged his hand all over in that liquid. Nothing more can be meant, than that he took the bitter herbs which were eaten at the Passover, or other articles of food, and with his fingers dipped them in the sauce prepared. And yet it is said by Matthew, that Judas *dipped his hand*, and by Mark that *he himself dipped* in the dish. Baptizo *Baptize* does indeed signify to *immerse or dip in water;* but it also signifies to *wash*, and to wash in different ways. "Divers washings" are mentioned Heb. ix. 10. The original is *diaphoros baptismois divers baptisms*. These were not all performed in one way; and certainly not by *immersion*. The adjective *diaphoros* signifies *different, of various kinds dissimilar;* as in Rom. xii. 6. The divers baptisms or ablutions, mentioned Heb. ix. 10 doubtless included all the different ablutions or ceremonial cleansings, prescribed in the Mosaic law. These were performed in different ways but chiefly by *sprinkling consecrated water:* The word *baptismos baptism* is used with great latitude of signification in Mark vii 4. The evangelist says, the Pharisees hold many other usages "as baptisms of cups and pots and brazen vessels and *beds*." The common version has *tables;* for what reason I am unable to say, as the word *kline* uniformly denotes a *couch* to sleep on or to recline upon at meals. Now the *baptism* or ceremonial purification of cups and pots, and brazen vessels and *couches* might be performed in different ways. Cups and pots and brazen vessels might possibly be *immersed all over in water;* though this is not probable. But to suppose that *beds* or *couches* were immersed in the same way would be unreasonable, especially since one of the prescribed modes of ceremonial purification and indeed the most common mode was *the sprinkling of consecrated water*.

Since then it appears, that *baptismos, baptism* when used, to denote ceremonial purification did not by any means signify immersion exclusively and generally signified other modes of purification, why should we suppose that the word *baptizo* always signifies to *immerse*, when used to denote the rite of *Christian baptism?* If baptism was performed in different ways under the former dispensation, how can we determine, merely from the use of the word, that it is not to be performed, in different ways under the present dispensation! What is there in the Christian religion which would prevent a word from being used with as much latitude of signification, as it was under the Mosaic economy?

But even if it were the case that *baptizo* always signifies *to dip or immerse all over in water* when applied to other subjects; it would by no means certainly follow that it has this signification, when applied to the Christian rite of *Baptism*. There may be sufficient reasons, why a religious rite, though denoted by a word in common use should not be performed in a manner exactly in conformity with the common signification of that word. This we well know is the case with the words by which the other Christian ordinance is denoted. The word *Supper* in English and *deipnon* in Greek have a very different sense when applied to that institution, from what they have in ordinary cases. Eating a *morsel of bread* does not constitute a *supper* a *principal meal*, although this is the common signification of *deipnon*. But in this religious rite *eating a small morsel of bread* is called a *Supper* 1 Cor. xi 20. And the Apostle charged the Corinthians with abusing the ordinance, because they made use of more food, than the design of the ordinance required. Now if the word which denotes one Christian rite, has a sense so widely different from its usual sense, why may it not be so with the word which denotes the other Christian rite? As *deipnon*, in reference to one rite, signifies, not a usual meal, but only a *very small quantity of bread;* why may not *baptizo* in reference to the other rite signify, not a complete dipping or washing, but the application of water in *a small degree?* This would present the two institutions in the same light. In the first: as bread and wine are used, not to nourish and invigorate the body, but for *spiritual* purposes, or, as a *sign* of *spiritual blessings;* a very small quantity is sufficient. Indeed the Apostle decides, that a small quantity is better suited to the ends of the institution, than a larger quantity. So in the other; as water is used, not to cleanse the body, but merely as a *sign of spiritual* purification, a small quantity of water must be sufficient; as sufficient for the purpose of this ordinance, as a small quantity of bread and wine is for the purpose of the other. The nourishment of the body in the one case, and the cleansing of it in the other being no part of the end to be answered; a large quantity either of bread or of water can be of no use.

CIRCULAR TO POSTMASTERS

POST OFFICE DEPARTMENT, }
10th June 1826 }

The Post Master General has lately received with regret, frequent complaints of the miscarriage of newspapers forwarded in the mail. In many instances the causes of these complaints are believed to exist in the printing offices. The papers have not been carefully put up and plainly directed. But it is feared that at some of the Post Offices there may have been remissness in not having put new envelops on newspaper packets where the old ones had become much worn and defaced, and sometimes in having failed to give the proper direction to the packets. To delay the delivery of a newspaper is made a serious offence by the Post Office law. Too much attention cannot be paid to this provision.—by a neglect of it, any Postmaster will lose the confidence of the public and of the Department.

Where failures are complained of the Postmaster, at whose office the packets are mailed, is requested to obtain a statement from the printer of the different packets forwarded by mail, and the number of papers in each. Occasionally the packets deposited may be compared with this statement, and any omission detected.

Postmasters who fail to adopt this suggestion may be justly chargeable with negligence, and held responsible for all failures.

Packets badly secured or not plainly directed, should always be returned to the printing office. Where the packet is large, twine should be used, and the direction of the packet should be endorsed on one or more of the papers enclosed.

Where papers are not taken out of the office by the persons to whom they are directed immediate notice should be given to the printer, & on his failing to pay the postage the papers may be sold for it, as provided in the Post Office law. On some publications it may be difficult to determine whether newspaper or pamphlet postage should be paid. Some newspapers are published in pamphlet form, as "Niles' Negister" others in the quarto form, as the "American Farmer." When a paper is published periodically on a large sheet in the common form of a newspaper, it should be so considered. Where the form is different the subject matter must determine its character. If it contain leading articles of intelligence, a summary of political events, or what is generally termed news, and is published weekly or oftener, it should be called a newspaper. Advertisements are generally contained in newspapers, though seldom, if ever, in pamphlets.

In cases where strong doubt remains what character to give the publication, it would be well to charge the most favorable postage, until the decision of the Postmaster General shall be obtained.

Where a greater weight is franked than the law authorizes, postage should be charged for the excess. If the packet contain hand-bills, or other articles which cannot be called newspapers or pamphlets, the excess should be charged by the ounce as for letter postage. But, if the excess consists of newspapers or pamphlets, they should be charged as such.

Every thing sent in the mail, which does not come under the denomination of newspapers or pamphlets, is subject, by law, to letter postage.

The Postmaster General enjoins the utmost vigilance and impartiality on all Postmasters in the performance of these duties. And he hopes to witness the beneficial results, of their zealous efforts, by the public confidence reposed in the safety of the mail, and fidelity of its agents.

*** Printers are respectfully requested to publish this Circular in their papers. June 11—

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